THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (MATTHEW 7: 17).

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BIBLE PROPHECIES FULFILLED.

(*Concluded from page 438.*)

III.—FUTURE EVENTS.

(1) *Gathering of Israel.* By studying the life of Abraham we find that the land of Palestine was given to him and to his seed for ever: "And the Lord said unto Abram, after that Lot was separated from him, 'Lift up now thine eyes, and look from the place where thou art northward and southward and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever" (Genesis 13: 14-15). And yet to-day Jerusalem is inhabited by an alien people, while the real owners of the land are scattered over the face of the earth.

A careful study of the scriptures reveals the fact that Israel—the seed of Abraham—lost their inheritance by wrong living. In the days of Rehoboam, son of Solomon, dissension arose and the tribes separated. Those remaining faithful to the house of David had Jerusalem for their headquarters and are known as the Jews, while many of the rest—by far the greater number—were taken captive and carried to Assyria and finally went on a journey of a year and a half into the North country, from which time they have been lost to sight. But in Jer. 3: 18 we read: "In those days the house of Judah shall walk with the house of Israel and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."

Dent. 28: 37, says of the Jews: "Thou shalt become a proverb and a byword." As a scattering of Israel is now an historical fact, and the gathering a matter of prophecy, as they are still in a scattered condition, an event that is yet future must be the gathering of Israel to the land of their inheritance.

(2) *A Time of Trouble.* Of the wars and rumors of wars, mention

has been made; but Daniel (12: 1) tells us, "There shall be a time of trouble such as never was since there was a nation even to that time." This bids us to expect future calamities.

(3) *Second Coming of Christ.* In Acts 1: 11, we read: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

This is the great event toward which all eyes turn, but ere it can come to pass this war now raging must run its awful course; and then—will we have peace? Continued peace? Search the Scriptures.

(4) *Siege of Jerusalem.* After this war—how long time after we may not know—we shall see the gathering of Israel. The Jews will return to Palestine, and rebuild their sacred city—and then? Gentile nations will cast jealous eyes upon it, and there will be a siege lasting three and a half years, if I understand correctly the following prophecies:—Zech. 13 and 14. Rev. 11, Ezek. 38: 39.

(5) *All land united.* In Isaiah 62: 4, we read: "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hepzi-bah and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." The earth is to be made as beautiful as in the days when God pronounced it "very good," and this work will be done during the glorious Millennium, for let it not be supposed that during the thousand years of peace we shall be doing nothing. The earth has to be redeemed, and man has to redeem it. He caused the thorns and thistles to grow and the waste places to flourish, and he has the task before him of undoing all his mischief and making this earth as beautiful and perfect as when God gave it into his hands. When he has done this, Christ will accept it from him, and then he will present it and its children spotless to the Father.

(6) *Descent of New Jerusalem.* Revelation 20: 4, tells us: "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years."

Revelation 21: 2, reads, "And I John saw the holy city, new Jerusalem, coming down from God."

From this we gather that when Christ comes, all who have lived righteous lives will be resurrected and come with Him to reign with Him on the earth. Body and spirit will be re-united and a reign of peace and progression entered upon.

(7) *Satan to be bound.* In Revelation 20: 1, 2, we read: "An angel * * * laid hold on the dragon * * * which is the Devil * * * and bound him a thousand years."

This is the thousand years during which Christ will reign on

the earth as King, when peace and prosperity will be the order of the day, and men will be engaged in beautifying the earth instead of destroying it with fire and sword. Satan will have no power over the hearts of men during this glorious period.

(8) *Final War.* "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea" (Rev. 20: 7, 8). This plainly shows that at the end of the thousand years Satan will be loosed for a little time and a great war will take place between him and the saints of God. In this final war the devil and his angels will use all the subtlety and craft of which they are past-masters to tempt the souls of men. All who stand faithful will be eligible for a higher glory.

(9) *The Judgment.* "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which is the book of life, and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20: 12).

This is the great day of judgment, when, as Jude tells us, "Behold the Lord cometh with ten thousand of His saints to execute judgment." How long that "day" will last we do not know, but certain it is that we must face it and render up our account.

Every opportunity will have been afforded us ere that day arrives—here in this life, away back in the spirit world, through the thousand years of peace. Every chance is given to us to live the life God requires at our hands. The Lord is long-suffering, full of mercy and compassion, but justice must be done, and our Lord will judge us according to our own actions.

The books shall be opened. What books? Speaking to the unrepentant Pharisees, our Lord said, "Think not that I will accuse you before the Father; there is one that accuseth you, even Moses in whom ye trust; for had ye believed Moses, ye would have believed me, for he wrote of me But if ye believe not his writings, how shall ye believe my words?"

How would Moses accuse them, except by his words? So it would appear that the words of the prophets, the teachings found in holy writ will confront us at the last great day, and by them we shall be judged. How necessary, then, it becomes for us to obey the teachings of Christ and to "search the Scriptures."

(10) *The Celestial Kingdom.* "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast * * * stand on the sea of glass" (Rev. 15: 2).

This is a picture of the final state of the earth. After it has been scourged and purified and made fit for the coming of the Lord, after His presence has sanctified it one thousand years, it will undergo another change and become celestialized; i.e., it will be

made able to abide the presence of God the eternal Father, who is enveloped in flaming fire that consumeth not, like the burning bush seen by Moses.

When the earth is thus celestialized it will be given for an abiding place to those who have fitted themselves for this great glory, and the devil and his angels will no more be able to enter its precincts. Such is the teaching of the Bible we profess to believe in. It requires modern revelation and the testimony of the "Mormon" elders—the fishers and hunters foreseen by Jeremiah (16: 16)—to make the teachings of the Bible quite clear, but just as surely as the Bible is in our hands just so surely will the words written therein be fulfilled, and he who would not languish in the prison-house of doubt and uncertainty during the thousand years when Christ will reign on earth, had better heed the teachings of the despised "Mormon" elders and repent and be baptized by them, lest when the cry comes, "Behold the Bridegroom cometh," he may find himself wholly unprepared.

Ogden, Utah. MOLLIE HIGGINSON.

AUTHORITY OF THE HOLY PRIESTHOOD.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

"WE believe that a man must be called of God, by 'prophecy, and by the laying on of hands,' by those who are in authority to preach the gospel and administer in the ordinances thereof" (Articles of Faith, No. 5).

We have seen that certain ordinances, prescribed by the Lord Jesus Christ, are indispensable to salvation. Without baptism by water, and the conferment of the Holy Ghost by the laying on of hands no man can enter the kingdom of God, for so the Lord hath affirmed, and so the Scriptures attest.

The outward form, mode, or operation in each of these sacred and far-reaching rites, is notably simple. So far as the physical procedure is concerned, any man of ordinary ability may learn to perform the ceremony, and that with a few minutes' oral instruction or reading. The same may be said of many ordinances prescribed in human institutions. One may readily commit to memory and learn to speak with due impressiveness the words by which a college degree is conferred upon the successful student, the formula by which man and woman are united in the bonds of wedlock, or the judicial pronouncement by which one prisoner is restored to liberty and another condemned.

But, as everybody knows, to make the utterance effective, he who speaks must be invested with specific authority, without which his presumption to officiate would be a punishable offense

under the secular law. Are consistency and reason less to be considered in matters of Divine administration than in the affairs of mortals?

Healing ministry to the afflicted in the name of Jesus Christ is one of the gifts of the Spirit implanted in the Church. The Apostles of old so administered, and with such effect that disease was stayed and evil spirits were rebuked. Certain vagabond Jews once attempted to imitate Paul in his authoritative functions, and among them were the seven sons of Sceva, chief of the priests (See Acts 19: 11-18). Unto a suffering demoniac these evil and presumptuous men, void of authority and power, undertook to administer, solemnly pronouncing the words: "We adjure you by Jesus," and then, as if to put beyond question the Name in which they blasphemously essayed to speak, added, "whom Paul preacheth." But the demon in man laughed them to scorn, and cried aloud in derision: "Jesus I know, and Paul I know; but who are ye?"

The Apostles who were with the Lord in the flesh had been ordained by Him to the Holy Priesthood; and Paul who was later called into the ministry was ordained by the laying on of hands of those in authority (Acts 13: 2-4). Even the evil spirits acknowledged their authority, as earlier the demons had acclaimed the Christ, "Jesus, thou Son of the Most High God" (See Mark 5: 7). But for the vagabond pretenders there was contempt and humiliation.

And what of the impressive lesson taught by the experience of Simon the sorcerer? (See Acts 8: 18-24). He marveled at the power demonstrated through the Apostles; for to the baptized believers upon whom they laid their hands came the Holy Ghost, with manifestations of spiritual endowment. His mind, heart and motive darkened by sin, Simon sought to buy with money the power that only the call of God could impart: "But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity" (Acts 8: 20-23).

Far surpassing anything and all that men can bestow, is the authority to preach the Word of God and administer Divine ordinances through the investiture of the Holy Priesthood. While Israel lived under the Law, bereft of the fulness of spiritual light such as the gospel alone can give, Jehovah repeatedly manifested His righteous jealousy or zeal in behalf of His appointed servants and against all who pretended to arrogate authority unto themselves. Read the story of wicked Korah and his associates in their attempt to minister in the priest's office (Numbers 16);

consider the rejection of Saul, king of Isarel, who offended by undertaking to discharge the functions of the Lord's prophet (I. Sam. 13: 8-14). And think of Uzziah, king of Judah, who died an outcast and a leper, through the visitation of punishment for having presumed to officiate without priestly ordination (See II. Chron. 26).

In the establishment of His Church among the ancient Americans the Lord was specific in conferring upon certain men the authority to baptize, to lay on hands for the giving of the Holy Ghost, administer the sacrament of bread and wine, and otherwise to officiate in the ordinances pertaining to the Holy Priesthood. By personal ordination the Lord invested His chosen representatives to minister in His Name (Book of Mormon, III. Nephi 11: 21, 22; 12: 1, 2; 18: 5).

So, also, in the present age, authority to administer in the saving ordinances of the gospel must be given of God, not assumed by man. The Church of Jesus Christ of Latter-day Saints proclaims to the world that the Holy Priesthood, which is the appointment and authority to officiate in the name of God, has been restored to the earth in modern days, through direct dispensation from the heavens by angelic ministry to the Prophet Joseph Smith. Thus was ended the night of the great apostasy, which had long enveloped the world, as the prophets had predicted. Again the authority to baptize for the remission of sins, and to lay on hands for the gift of the Holy Ghost is operative upon the earth. The ordinances of the gospel of Jesus Christ, without which no man can be saved in the kingdom of God, are administered in the Church to-day under Divine commission; and now, as of old, all mankind are invited to become partakers of the Lord's saving bounty; and to all be it said, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2: 39).

The imperative urgency of the call is thus set forth in current revelation:

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. And they shall go forth and none shall stay them, for I the Lord have commanded them. * * * Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: Prepare ye, prepare ye for that which is to come, for the Lord is nigh. * * * For I the Lord cannot look upon sin with the least degree of allowance. Nevertheless, he that repents and does the commandments of the Lord shall be forgiven" (Doc. and Cov., Sec. 1).

"I NEVER jump at conclusions," said the preacher. "No," replied the elderly member of the congregation, "I have noticed that from your sermons; you reach a conclusion very slowly."—*Christian Advocate.*

YOUR BOY'S CHUM.

If you are a father, are you acquainted with your boy's chum? Do you know him to be fit company for your son?

Every normal boy has singled out from his friends and acquaintances one particular chum. This chum is his "other self," all of the "other self" he will have until years of maturity.

If you have studied boy nature, or even if you can recall your own boyhood days, you must know that they are the days wherein the lasting impressions of life are formed. It is also the period when the domination of a strong personality is most potent for good or evil over a weaker or more plastic nature.

Have you studied your boy's chum? It may be almost as necessary as a study of the boy himself. Is that chum all you could wish him to be? Is he stronger, or weaker, of purpose and character than your boy? If stronger, all the more reason for you to know his real character, for he is as sure to impress his personality upon your son as that strength overcomes weakness.

The boy rarely develops habits or traits of character acquired from mere chance acquaintances or from strangers. It is from his intimates that he absorbs ideas that become fixed in the mind and develop into character. Hence the imperative necessity that those intimates be of the right character.

Some think it is a risky business to attempt to regulate a son's friendships. Admittedly so, yet you have it in your power to control, in a large degree, the matter.

Every normal boy has great respect for his father, provided that father is deserving of his respect. The first step, therefore, is to secure and deserve the boy's confidence. This accomplished, a little tactful consideration on your part, together with a personal interest in his everyday life, ought to give you control of the situation.

But the surest way to control the matter is to constitute yourself the boy's chum. This can be done if the matter is taken in hand early in the boy's life.

To every young boy his father is a model of perfection. His first boyish ambition is to imitate father. If that father is deserving of imitation and will cultivate his boy's confidence, the problem is solved.

Every father should seek first place in his boy's confidence. He should make certain that he stands higher in the boy's regard than all others. And as the years pass on he should see to it that the bond is strengthened instead of weakened. But this can only be done by fully entering into the life of the boy and by making his life your life.

It will pay better than any other investment you can make.—*The Logan Journal.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 19, 1917.

EDITORIAL.

"MORMONS AGAIN."

ELSEWHERE in this imprint of the *Star* will be found a bitter and bigoted attack upon the elders of the Church, copied from the *Evening Chronicle*. The following calm and dignified reply to it has been sent to that paper, with a request for its publication.

To the editor of the *Evening Chronicle*:

Sir:—My attention has been called to a contribution to your journal of the 23rd of June, this year, in which a correspondent is quoted as advocating mob violence against the elders of the Church of Jesus Christ of Latter-day Saints in Manchester. The gentleman referred to admits, practically, that the elders are not guilty of anything contrary to the law, but he believes that "if we have no law on our statute-books prohibiting these baneful specimens of human profligacy from preaching their immoral principles," etc., then physical reprisals would be justified.

Kindly permit me to call the attention of your readers to the inconsistency of this *argumentum ad hominem*—this brutal appeal to force as a substitute for law. If this principle were acted upon generally, the liberty of the nation would soon be a memory only. For there is no church, no organization, no union, of which some agitator can not say what your correspondent says of the "Mormon" elders, to wit: "If we have no law in our statute-books," etc., then use physical reprisals. Every church has its opponents. Is it the idea of your correspondent that they all would be justified in using the kind of argument he is hurling against the "Mormons?" Does he believe that there is no law in England against preaching immoral principles by specimens of human profligacy?

I would also express my appreciation of the suggestion that, if the "Mormon" elders are "baneful specimens of human profligacy;" or if they are "preaching their immoral principles to impressionable, unchaperoned girls," or to anybody else; or if, through them "girls are influenced to leave home," at least one single instance might be proved. As the President of the European Mission, I would be under obligation to anyone who would furnish me with the evidence of the truth of those grave allegations. For we do not want such men in the mission field; we do not want such influences.

We endeavor to have in the service of the Church only clean and pure men and women, and if any, through human weakness and

temptation, such as all men are liable to encounter, fail to live up to the highest moral ideals, we want to know it, so that they can be dealt with according to the rules of the Church, and if they break the law of the land, we want the law to deal with them. So let us have the evidence. And if there is no evidence, then an apology is due for the vile epithets applied to the elders and for the accusations made publicly. A *gentleman* would not refuse to apologize for such a blunder.

The "Mormons" have had elders here for more than three-quarters of a century. Their record is before the public, and, thank God! it is such that no church would need to be ashamed of it. We are not here to preach to "impressionable, unchaperoned girls." We are here to testify to all men that God is about to set up His kingdom on this earth in power and glory; that His Son is about to come. And we bid all men to repent of drunkenness, Sabbath-breaking, sins of dishonesty, violence, and impurity of all kinds, and from the errors into which they have fallen, and to prepare themselves for the coming of our Lord. We bid men to be true to their wives, and women to their husbands. We warn them against the evils of intemperance, disobedience to parents and to all lawful authority, and we call upon all to do what is right. This is "Mormonism." And we can prove this statement by thousands of witnesses in all parts of the country. I am not making a mere assertion. I am stating a truth supported by the strongest possible evidence.

GEORGE F. RICHARDS, President of European mission.

A BIG BIBLE.

PRESS notices have appeared recently of a unique piece of work. It is a Bible 5ft 2in. high and 3ft. 6in. across, "built" at the Oxford University Press warehouse in Amen-court, London, E. C. In the binding of this great work (says the London correspondent of the *Scotsman*), it was found necessary to erect a wooden staging, from the cross beam of which depended an iron chain and pulley block, and by this means the position of the book was changed as occasion required. Without this mechanical arrangement the services of six men would have been required to manipulate the volume, which is of just the dimensions that Swift would have given, had he represented the king of Brobdingnag reading a Bible. The width of the back is 10in., so when the book is opened it measures 7ft. 10in. across. The binding is of red levant morocco, which absorbed a dozen large goatskins. The front cover contains the arms of the counties of England and Scotland in blue morocco leather, decorated with gold, and surrounding the royal arms inlaid in heraldic colors. On the back of the book the arms of the Welsh counties are depicted in manner similar to those on

the front. The Bible is to be used in a "Bible crusade" in London.

What good anyone can expect to accomplish by such a freak is not clear. Nor is it clear that a "Bible crusade"—whatever that may mean—is what people need at this time. Never before were there so many Bibles printed and distributed as there are now, and never before was the so-called Christian world farther from exemplifying the teachings of the Bible in private or public life, than it is now. It seems that the more Bible societies and the more Bibles the world can boast of, the less it cares for the truth revealed in that sacred volume. When Bibles were so expensive that only few could afford to own a copy; when they were so precious that they were chained to the bookshelves in the libraries that were fortunate to possess them, students and scholars searched the sacred pages and brought their contents to the people who eagerly listened to the message thus given to them. Now Bibles are common, and many value them less than a poor novel, or a questionable play.

The world does not need more Bibles. It needs inspired men to declare the truth which the inspired writers in their day and age proclaimed. The world needs the living word, and not the dead letter. It needs the quickening Spirit of the Lord, as on the day of Pentecost.

J. M. S.

"MORMONS" AGAIN.

(From the *Evening Chronicle*, June 23rd, 1917).

The "Mormon" is again casting his net about Manchester with the object of catching young girls.

The *Evening Chronicle* has to-day received a strong complaint regarding the activities of these disciples from Utah, with a suggestion that strong reprisals should be adopted by way of protecting our women folk in the absence of husbands and sweethearts now fighting.

Writing from 4 Berkshire Street, Oldham Road, Mr. W. Christian Woodlock states:—

"Will you allow me space to warn parents that Mormon gentlemen (?) are again spreading their pernicious propaganda in the neighborhood of the Holy Name Church, Oxford Road? Parents will be well advised not to allow their daughters out unaccompanied. If we have no law on our Statute books prohibiting these baneful specimens of human profligacy from preaching their immoral principles to impressionable, unchaperoned girls, then there is sound moral justification for physical reprisals when fathers learn of their dangerous presence. What London, Liverpool, and

other cities have well done, surely Manchester with its present exhibitions of accentnated Puritanism can achieve."

Our correspondent's demands for stern measures to combat this mischievous campaign will no doubt receive due consideration in the proper quarters.

Meanwhile Mormonism is reported to be thriving in various centers throughout the kingdom, as shown by the fact that many wives of soldiers and their children, and girls of impressionable age, have been induced to attend the services of this particular sect.

The danger that confronts many English girls may be far-reaching. It is perhaps not apparent to most people, to-day, when emigration is difficult, but what is feared is that these propagandists, who carry on their campaign in devious ways, are quietly laying their plans and preparing the way for inducing their victims to leave these shores after the war in order to receive the "full blessing" at Utah.

Mr. Davies, secretary of the Manchester Vigilance Association, discussing the position with an *Evening Chronicle* reporter to-day, said he had no direct evidence at the present moment that the Mormons are again at work in the city. He had received many complaints about the propaganda, but had found it difficult to obtain actual facts.

A great many girls had disappeared from home during the past few months, but in no instance had he traced this to the influence of the Mormons.

"If," he added, "it can be shown that girls are being influenced to leave home in this way, then something can be done, and I would like to hear from anyone who has any information of this character."

WHO IS THE BRIDE?

WHERE is the Bride who is ignorant of her Intended?

Many professed "brides" are anxiously waiting for the coming of the Lord Jesus. Surely, He is not a deceiver. According to the Scriptures the Bride, the Church, and the Kingdom are synonymous. The King will come to His Kingdom, which will not be divided.

In searching out the Bride, Christ will not be deceived. He knew that there would be a mystic Babylon the Great, the mother of "harlots," claiming to be the Bride.

Christ, being merciful and just, will have mercy upon all those who are expecting Him, and are prepared to receive Him. Others will be rejected. We may imagine our Lord first approaching the biggest, oldest, and most powerful claimants. As He accosts the pope at Rome, one great cry will come from the Protestants,

"O Lord, we all knew that it was not to be Rome, so we left her long ago."

Behind closed doors, however, the King in search of His throne enquires, "Is there a prophet, seer, and revelator at the head of this church?"

Answer: "No, we need no prophets, but I am the pope, or papa."

Question: "I said, Call no man your father upon the earth: for one is your Father which is in heaven. I, even Christ, am your Master, and all ye are brethren. Where are mine Apostles?"

Answer: "Our substitute for Apostles is cardinals."

Question: "My Church was built upon the foundation of Apostles, prophets, etc.; am I to understand that yours is built on the foundation of cardinals?"

Answer: "That is so, O Lord."

Question: "What is the law of adoption into your kingdom?"

Answer: "We do about as you commanded; we baptize infants by sprinkling them with water, in Thy name, and when they reach a more mature age, we confirm them."

Question: "I said to Nicodemus that unless he be *born* of water, as well as of the Spirit, he could not enter into the Kingdom. I sent my Apostles out to teach all nations and to baptize those who believed. Consequently, those who believed the Apostles, when they preached the things concerning the Kingdom of God and the name of Jesus Christ, were baptized, 'both men and women.' I, myself, was baptized, by John, in the Jordan, to 'fulfil all righteousness.' Peter, following my instructions, told the people on the day of Pentecost to repent and be baptized for the remission of their sins. The scribes and Pharisees rejected this counsel, but others accepted it gladly, and were baptized, and the Father added daily to the Church such as should be saved. Now, why has this been changed?"

Answer: "It was too much trouble, O Lord, to take the candidate for baptism down into the water: so we changed the ordinance and made some improvements in it. We have also instructed the priests to remit the sins of those who go to confession and attend to other church duties regularly."

Question: "Have you forgotten that my disciples were commanded not to pervert the gospel, and that anyone who preaches another gospel, be it an Apostle, or an angel from heaven, is accursed? How do the people like your plan of salvation, as compared to the one I taught them?"

Answer: "They do not know but that the plan they have is yours, for they do not read the Bible—or, if they read, they do not understand it."

Hearing this, our Lord said: "Know ye not that no prophecy is of private interpretation, for prophecy came not in olden time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. I have commanded men to search the holy

Scriptures, and to prove all things and hold fast that which is good. To the Law and the Testimony! And, let him that reads, understand.

"Let me see your Confession of Faith.

"Well, if they are not paying homage to images and praying to Joseph, Mary, Peter, and other saints! Know ye not that there is one God and one Mediator between God and man—the Man Christ Jesus?

"My friend! No church whose leaders judge for reward; whose priests teach for hire; whose prophets divine for money, making merchandise of the souls of my people, is my church. They have forsaken me, the Fountain of Living Water, and hewn them out cisterns, broken cisterns that can hold no water. They have transgressed the laws, changed the ordinances, and broken mine everlasting covenant. What other churches are there?"

"There is the church founded by Boanerges—a church that protested against ours, separated from us, and retained only part of our creed and some of our ordinances. There are many other churches. We call them our daughters, for ours is the mother church."

"You, then, claim authority directly from Me? Full well ye reject the commandments of God, that ye may keep your traditions."

With practically the same result, all the "daughters" were interviewed. There was consternation in the world, as a voice was heard to say, "Come hither, I will shew thee the Bride, the Lamb's wife." And he carried me away in the spirit to a great and high mountain, and showed me that great city. There was deep stillness in Babylon for some time, until an angry cry was heard reverberating throughout the world, "Mormonism!"

Yes, they are gathering to the mountains from all nations, and there they are building temples. They have a perfect organization, with Prophets, Apostles, Evangelists, Pastors, Teachers, etc., and their missionary system is almost perfect. Our Lord once said that this gospel of the kingdom should be preached in all the world for a witness unto all nations; and then should the end come. Their doctrine is in perfect accord with the Bible, although they seem to be hated by all for their fidelity to the Master.

"If ye were of the world, the world would love his own: but because ye are not of the world, therefore the world hateth you."

Belfast. GEORGE BROOKS, JR.

"BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment" (Isaiah 32: 1). Brethren and sisters, that time is coming, and the work in which you and I are engaged is to prepare the way, and the spirit that must be in our hearts is the spirit of righteousness, for that is what will bring peace.—CHARLES W. PENROSE.

AN ADMISSION.

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8: 11, 12). These words, as written by the humble herdman of Tekoa, came to my mind as I was reading an article in the *The Christian Commonwealth* (London).

This magazine comments on the religious emotionalism in England today as follows:

"Over us all there is a pressure of diseased beliefs, tainting, and unbalancing, and turning aside silly souls. There are sinister and evil agents at large doing their devilish work.

"We are still moving in that same incredibly silly atmosphere which the Apostle describes to his young disciples; there are the same stupid patches of opinions as those against which Paul utters his warning. Not a word need go. The dislike of sound doctrine; itching ears, and teachers after the desires of their own hearts: fables, and babblings, and tattlings; those who creep into mansions and take captive silly women, ever learning and never arriving at the truth. All this is amazingly true and up to date; it all stands. So, too, the Apostle's remarks on the vain talkers and frauds overthrowing whole families and teaching evil things for the sake of filthy lucre. Now, as then, the mouths of such need to be stopped, for we are back in the same ugly underworld of unhealthy influences. Anything odd, preposterous, novel, gains an audience. Each one has a seance, a sophy, and an ism of his own. The medium never had such harvest before. Black your face and dub yourself 'Messiah' and the crowds come in; paint an atheism and it gets believed."

Compare this article with the prophecy. Does it not coincide? Judge for yourself.

On Sunday evening about a month ago, as I was leaving a meeting, I noticed that there were two concourses of people in the Town Hall square. Around one of the speakers was a large assemblage, while the other attracted but few. Naturally, I approached the larger throng. The first words that reached my ears were blasphemies against God. The people approved of what he was saying, by applause. I left in disgust and approached the smaller assembly. The speaker here was testifying to the people that there was a God above, who would pour down his judgments upon them, if they did not repent, as did the people of Nineveh. This God-fearing man was hooted and reviled, because he was exhorting the listeners to fear God and obey the gospel. Does this incident not show a contrast in the condition of the world to-

day? Preach atheism or any ism, and it is believed; preach God and salvation, and it is rejected.

We should thank God that the gospel has been restored in this day and age, and that the organization of Apostles and Prophets has again been introduced, "that we henceforth be no more children, tossed to and fro, and carried with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive" (Eph. 4: 14). This organization will continue "till all come in a unity of the faith."

The Church of Jesus Christ of Latter-day Saints has been testifying to the world, for eighty-seven years, that there has been a great and awful apostasy. Does the world now admit it?

Latter-day Saints! Look around you and see the condition of Christendom to-day, and then thank your heavenly Father that you have received the Light of His Gospel, and always "hold fast that which is good."

Bradford. LESTER F. HEWLETT.

FROM THE MISSION FIELD.

Releases.—On July 11th, 1917, Elders Vincent Shepherd, of the Newcastle conference, John M. Brown, of the Norwich conference, and George Mortimer, of the Nottingham conference, were honorably released to return home, and sailed per s.s. *Corsican*, July 13th, 1917.

Baptisms.—A baptismal service was held at 106 Ann Street, Belfast (Irish conference), on July 6th, 1917, when one soul was added to the Church, Elder William W. Kent officiating at the baptism. The convert was confirmed by Elder Sidney L. Wyatt.

On Sunday, July 8th, 1917, at Norwich (Norwich conference), two children were baptized by President Francis M. Skinner. At the Sacrament meeting following the baptism, the candidates were confirmed members of the Church of Jesus Christ of Latter-day Saints by President Francis M. Skinner and Elder Robert Foulger, president of the Norwich branch.

District Meetings.—On Sunday, July 8th, 1917, profitable district meetings of the Middlesbrough and West Hartlepool branches were held at Middlesbrough (Newcastle conference). President George F. Richards was in attendance, and was the principal speaker at each of the three sessions. Remarks were also made by Conference President Parley M. Condie, and Elders George W. Perry, Vincent Shepherd, Evan O. Perkins, William D. McAlister, and Harold L. Browning. A goodly number of friends were present in the evening, and it is to be hoped they will have the spirit of further investigation, and that the saints will feel encouraged to still better observance of the laws of God. Some of the local brethren made interesting remarks during the meetings.

Two solos, a trio, and a quartet by the brethren and sisters helped to make the gatherings a great success.

Branch Conference.—District meetings were held in Grimsby. (Hull conference), on Sunday, July 1st, 1917. There was a priesthood meeting on Saturday evening, and three sessions took place on Sunday. President George F. Richards of the European mission, and President William D. Lewis and Oliver G. Ellis were in attendance.

In the morning session a very appropriate program was given, consisting of Bible stories by Dick Nurse, Leslie Buson, Paty Young, and Iris Stanley; trio, by Eileen Pickering, Lydia and Lucy Wharram; gems from the Doctrine and Covenants, Lewis Skipworth; solo by Irma Skipworth; Bible story, by Lily Bushell, gems by the Intermediate class; recitation, Florrie Clark; solo by Ivy Skipworth, and recitation by Lily Bushell.

President George F. Richards made remarks which were appropriate to the occasion. He gave special instruction to the parents, making plain their responsibility to teach their children the gospel; and to set them a good example in all things.

In the afternoon session Elder Oliver G. Ellis spoke on baptism. Solos were rendered by Sister Lily Wiseman and President J. R. Skipworth. In the delivery of an impressive discourse, President Richards presented the interpretation by learned men of certain scriptural passages as being in complete harmony with the gospel as taught by the Latter-day Saints.

In the evening session, President Richards discoursed upon the subject of the Church government. He showed that the perfection and efficiency of the Church are not only evidences of its divine origin, but that Joseph Smith and those men who succeeded him as leaders of the Church, were inspired of God.

President William D. Lewis addressed the congregation on Church missionaries. Sister Eva Jarman favored us with a solo.

The conference was very successful, and was enjoyed by all present, including several investigators.

OLIVER G. ELLIS, Clerk of conference.

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